

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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From the Inquirer and Anchor.
DEATH OF W. I. REESE.

[Our readers will recollect that a very brief notice of the death of this amiable, efficient and much respected laborer in the cause of a world's salvation, was given some weeks since in this paper. When the melancholy intelligence of his death was received, we were absent from this place (Hartford) in attendance upon the Hudson River Association and 'The General Convention of the U. States'; and did not therefore pay that immediate and respectful tribute to the memory of our departed brother which his exalted virtues and moral excellence so richly merit. Since then we have waited the appearance of facts from which we might collect and lay before our readers a brief sketch of his life and character, especially that part of it which relates to his labors in the ministry of reconciliation. The short account which follows is all we have been able to collect in relation to the subject. It is copied from the Utica Magazine and Advocate.]

WILLIAM I. REESE was born in Charlestown, Montgomery county, in this State, on the 25th of December, 1799—so that, at the time of his death, he had not yet attained to the age of thirty-five years. Of his early life we know nothing. After he had attained to manhood he came to this city, [Utica] where he worked at his trade of saddle and harness making. He was a singer in the choir, and it is believed, a member of the Baptist church in this city. He was then, as in after life, remarkable for his affectionate and friendly demeanor—his strict moral deportment, and nice sense of decorum and propriety. About the year 1823—perhaps a little earlier—he embraced the faith of universal salvation, and immediately resolved to proclaim its glad tidings to the world. In company with Br. Ammi Bond, (now of Carroll, Chautauque co., then a fellow-workman with Br. Reese, in this city,) he commenced studying English grammar. This fact may appear astonishing to those who were acquainted only with the stores of excellent and useful knowledge so correctly possessed by our excellent brother. But to those acquainted with his industry, application, and ready discernment, it will be but confirmation of their previous good opinion. It would appear also, from this fact, that Br. Reese was but little favored in early life with the advantages of a good literary education—that he was his own instructor, the architect of his own temple of knowledge, and what is commonly termed 'a self-made man.' He did no discredit to the expectations generally formed respecting such men. He was prompt—ready—precise in all he knew and in all he did, almost to a proverb.

His exactitude in writing and speaking, whether we have reference to the facts communicated, the arguments advanced, or the language in which he clothed them, was a prominent trait in his character—one which, though it made him often appear, on a first and partial acquaintance, cold, formal, and even pedantic, could not long conceal from view that peculiarly amiable and affectionate good-will to all mankind, which was a yet stronger, higher trait in the man, and which won for him, in despite of first prejudices, deep, fervent, and lasting esteem, and an affection which increased both as the man became better and longer known and understood. But grief and memory make my pen diffuse.

In 1824 he obtained a letter of fellowship from the Western (now Central) Association of Universalists, convened at Madison, June 22 and 23, after which period to the present time, the records of our order, his own labors, and the various Universalist periodicals since published, make known his highly useful course. Suffice it then to say, that he was ordained shortly after, (by the Genesee or Cayuga Association, it is believed, though no Minutes of their session are at hand to refer to,) and after a residence of several years in the western section of the State, he received and accepted an invitation to settle with the society in Portland, Maine. It is believed that this arrangement was made with the societies in Ontario county, on the express condition that in two years he should return to them again. Accordingly at the expiration of that time, he again commenced

his labors there, residing in East Bloomfield, until last Spring, when he received and accepted an invitation to settle in Buffalo, where his sun of life has set before it attained the meridian.

Br. Reese was twice married, and his domestic life was most happy and exemplary. Two children—one by each union—and a bereaved widow will long lament their loss, while they cherish with fond remembrance his estimable and numerous virtues—virtues without a stain—for even his failings (if any he had, and he was but mortal) 'leaned to virtue's side.'

The closing scene is so feelingly portrayed by Br. Townsend, that we shall suffer his letter to speak for itself, without comment.

Buffalo, September 8th 1834.

Brs. SKINNER and GROSH—The melancholy duty devolves upon me of informing you that our worthy brother and fellow-laborer, WILLIAM I. REESE, Pastor of the First Universal Restorationist society of Buffalo, is no more!—He departed this life in the full possession of his mental faculties, and with the most perfect composure and resignation to the will of God, on Saturday evening, the 6th instant, at 9 o'clock.

Since the breaking out of the cholera in this city, every moment of our lamented brother's time has been devoted to his truly arduous duties, and a large portion of it has been spent among the sick and dying—administering relief to the one, consolation to the other, and sympathy to all. He has at length himself fallen a victim to the disease—fallen in the path of duty; and it is almost superfluous to add, that Christianity has lost one of its most able defenders—our denomination a faithful, talented, and devoted servant—the poor a sympathizing friend—society one of its brightest ornaments—his bereaved widow a most devoted, affectionate husband, and his children one of the fondest fathers and the kindest friends.

The sickness which terminated his labors here, and his mortal career, commenced on Friday evening. All that medical science could do, was done in his behalf. But it soon became apparent, to himself at least, that the hour of his departure was at hand. He spoke of his family and friends, with that mildness characteristic of the man. On Saturday he joined in prayer with Elder Tucker, of the Baptist denomination, and at the close of his pathetic appeal to the throne of Grace, twice raised his hands to heaven, and twice audibly repeated the deep solemn Amen. After having made such brief arrangement of his affairs, as the circumstances would admit, taken leave of his weeping family, and repeating, 'Come, Lord Jesus! O, come quickly!' he resigned his spirit to the God who gave it.

At 4 o'clock in the afternoon, of Sabbath, a large multitude of people assembled at his late residence, to attend upon the necessarily brief services of the occasion, and to testify their respect for departed worth. A portion of 1 Cor. xv, was read, the throne of Grace addressed, and a few words of consolation tendered to the mourners, by the writer. At the grave, the 44th hymn, of Streeter's collection, ('Deem not that they are blessed alone,') was sung, and the service for the burial of the dead was read by Mr. Shelton, of the Episcopal church, and the body of our deceased brother was committed to the silent house for all the living.

During the short period (four months) he has resided in Buffalo, he had (as he had previously done in all places where he was known) succeeded in securing the friendship and unqualified esteem of a large circle of friends, who manifested their attachment by an attendance in the chamber of sickness, at the bed of death, in the house of mourning, and at the last sad offices of respect. Among the many who were conspicuous for their acts of Christian kindness, we would particularly remember the Reverend clergy, generally, of the different denominations in this city. Their attention to all the offices of consolation and respect, was honorable to themselves and demands our thanks.

To each—to all who in the least aided in the duties of the occasion, the writer would tender his gratitude—to the afflicted, bereaved, disconsolate widow, his heartfelt sympathy. May God bless her—bind up her broken heart—heal her lacerated bosom—be a father, a protector and guide, to her fatherless children—and, finally, bring us all to meet in the regions of immortal bliss—to meet, no more to part.

Such, Brs. Skinner and Grosh, is the melancholy task which has fallen to my lot. Much, very much fatigued with riding fifty miles yesterday in the rain—I needing consolation myself—excuse, I beseech you, inaccuracies, supply deficiencies, and believe me your friend.

K. TOWNSEND.

[The following from the pen of Br. Rayner will not be unacceptable to our readers. It is the concluding part of a funeral discourse delivered in Portland in reference to the death of Br. Reese, who was formerly pastor of the Universalist Church in that city. We copy it from the Christian Pilot.]

Such is the brief account I have been able to obtain of the life, character, and decease of Rev. Br. Reese—our brother in the faith of God's impartial and unchanging love, and your former pastor—who, for a season ministered to you in the things pertaining to the kingdom of God—the riches of the Gospel of your salvation. It is unnecessary for me to speak of his character, and his labors of love, during his residence in this place. Let it suffice to say that, so far as I have heard, the uniform testimony is, that he was conscientious and ardent in the discharge of his duty in every particular; and in no instance gave just occasion for reproach or censure. Happy would it be for the world—I have reason to believe—did all men possess the like humane and generous disposition, were they actuated by the same principles of uprightness, and integrity, and under the controlling influence of the same spirit of kindness, sympathy, and extended Christian philanthropy.

I cannot help noticing in particular, one remarkable instance of his attention to the sufferings and necessities of the bereaved and poor—and such said the Savior, 'ye have always with you, and whenever ye will, ye may do them good.' I allude to that valuable association and institution—that noble Charity—the 'Portland Wood Society,' for the relief of poor widows, and distressed families during the winter season. This association was first formed in the Universalist Society in this place, and originated with our worthy, now lamented Br. Reese. He, as I have been assured, suggested the plan—was active in maturing and establishing it, and bringing it into desirable and successful operation. Surely, of him, in reference to this benevolent institution, it may be fitly said, in the language of the Patriarch of Uz, 'The blessing of those that were ready to perish came upon him, and he caused the widow's heart to sing for joy—he was a father to the poor; and the cause which he knew not he searched out—when the ear heard him, then it blessed him; and when the eye saw him, it gave witness of his compassion and benevolence in connexion with the principles which excited it, as worth more than 'all whole burnt offerings and sacrifices.' But he is gone! May Heaven raise up many more such, to alleviate sorrow, and bless the world. He is gone! His labors and sufferings are over—his usefulness among men is at an end—at end, do I say? Nay, not so—for he offered an 'excellent sacrifice'—and 'being dead, he yet speaketh,' and the voice of his example is yet heard, and will, we trust, excite a generous emulation, and induce many others, to go and do likewise.

But the labors and the sufferings of our departed Brother are indeed at an end; and for him, 'there shall be no more death, neither sorrow nor crying, and no more pain, for the former things are passed away.' It is matter of satisfaction and gratitude, to learn that his departure was in peace, that he died as he had lived, and as he preached, full in the faith of future blessedness, and of the 'restitution of all things.' He found it a good faith to live and to die by. We believe it to be the best for both. Would that all who profess it prized it more, and were more under its genuine and salutary influence. It is a faith founded in scripture and the acknowledged attributes of God; is most consistent with the true principles of reason and philosophy, and commends itself to the best affections and the ardent desires of all sincere Christians. It is a faith truly worth possessing, worth professing, worth contending for, earnestly. Should you relinquish it, where will you find a better? where any other, suited to the wants, the wishes, the longings of the reflecting, the pious, and the benevolent mind? No where, never, it is impossible you should find a sufficient substitute to supply its place. Cleave to it then, defend it against opposing error, support it by every reasonable exertion, and by every necessary sacrifice. It brings peace on earth, points to a blessed existence beyond the confines of mortality, where we can die no more, but shall be equal unto the angels, being the children of God, and of the resurrection. Amen.

NEW ORLEANS.

The editor of the New Orleans Advertiser incidentally remarks:—

'The most permanent population of our city does not exceed 50,000, from which deduct 30,000 colored, which will leave a white population of 20,000. Of these we may say 15,000 are Catholics, and 5,000 Protestants—and of these again there are at least 6000 communicants of the first denomination, and 600 of the latter. There are in all 6 Catholic churches and chapels, attended by, as far as we can learn, 20 priests; 10 Protestant churches, attended by 7 clergymen. The usual estimate, for the most religious countries, is, we believe, a church for every 1000 inhabitants.'

EXTEMPORANEOUS PREACHING.

The fame and success of Hall as an extemporaneous preacher are not without their instruction and influence. He invariably preached extemporaneously, that is, he did not in any case of preparation wholly commit his matter to paper. He regarded the labor of writing sermons an intolerable drudgery. In this particular, we should not commend his opinion nor his example for imitation. He did as he was obliged to do. His disease demanded a tribute of agony for every line he wrote. But those who can, should write. The true doctrine for common minds on this subject unquestionably is, that sermons should be, in part, carefully written out, and in part studied, but extemporaneous as to language and illustration. Let both be carried on together, and the labor and care of writing will contribute to the order and compactness of the extemporaneous effort—the extemporaneous effort will contribute to the simplicity and ease of the written productions. We are aware that sometimes a heavy charge is brought against the whole indiscriminate mass of written sermons, as necessarily and of course prosing and dull; and though a minister may improve his style and logic by writing sermons, yet it is at the expense of immortal souls. We believe no such thing. A sermon carefully written may be lively in interest, luminous in instruction, glowing with spirit, and with feeling, pointed and piercing to the heart. The same is true of unwritten sermons. They may have every element of light, and warmth and efficacy. None can doubt this, who have heard of the success of Hall. Both are good and should be produced.

There are some, who decline to cultivate extemporaneous eloquence, because they suppose there is inherent in them an unconquerable inaptitude to the exercise. They have made attempts perhaps, which issued inauspiciously, and they resolved henceforth to cleave steadfastly to the pen. Let the history of Hall speak in this place and on this point. How was it with him? His wonderful ability, power, eloquence, in extemporaneous speaking, are well known. Was there a peculiar innate facility to this power and ability, or was it the result of study and preparation? His biographer gives an account of two entire failures in succession, of a most mortifying character.—We will not stop to relate them, though they are peculiarly instructive, occurring as they do, in such a man as Hall, and in precedence of a career so splendid.—They show that a man may blunder without being a dunce, and they should contribute to remove that sensitive fear of hesitancy and failure, which operates to keep utterly in silence and in the background, many who, if they would begin resolutely, and bring out and mature this talent, would be qualified by it to do incomparably more good in the world than they can possibly do by a lavish bondage to the pen. The excuse often given, 'It comes hard, we can only catch and stammer,' is wholly unsound and inadequate. It is rather a motive to try; to begin and persist. It is said of a distinguished extemporaneous speaker in England, that he actually twisted off a portion of the buttons from the breast of his coat, in the labor and agony of one or two of his introductory attempts at unprepared utterance. He persisted and triumphed.

A clergyman of this country thought and preached only through his pen. He supposed it impracticable for him to utter with any propriety and decency a sentence which he had not carefully cogitated and recorded. He heard at a certain time a self-educated minister deliver a sermon extemporaneously, with unembarrassed freedom, a warm interest, and a visible effect. He resolved to go and do likewise; he made the attempt, and now the fame of his eloquence is in all the churches; the record of his usefulness, we believe is on high.

The writer recollects hearing a gentleman, distinguished for forensic eloquence remark, that he rarely ever knew an individual who at first spoke with great fluency & ease afterwards to become remarkable for power, cogency and effect, but the reverse he had often seen. The fact involved in this testimony is easily explained. Incipient difficulty imposes the necessity of exertion. The consequence frequently is, growth in greatness. There is a faltering beginning, but a noble conclusion; disgrace at the outset; but glory in the result. The diffident and timorous, and hesitating, should consider these facts and examples, and be incited to effort, and acquire every possible means and facility of influence and of good.

We have spoken of Hall as an extemporaneous preacher. Let there be no misunderstanding of his practice, nor of the process by which he rose to that eminence. The term extemporaneous is used as opposed to writing in full. Tho' Hall never wrote in full, yet he did not preach without careful preparation, occasionally elaborate and minute. His common practice for some years, was merely to 'trace out the grand divisions of thought with the most prominent lines of demarkation.' This was his slightest

preparation. At other times he would sketch the train of thought or argument under the respective main divisions;—again, he would interweave much of the detail, 'selecting and classifying the illustrations, images, and subordinate proofs;' and in those instances where the force of an argument, or the probable success of a general application would mainly depend upon the language, even that was selected and appropriated, sometimes to the precise collocation of the words. What others would write on paper, Hall wrote on his mind. He could create and preserve within, large and distinct masses of brilliant and worded thought, and he could, at pleasure, pronounce it to the world with an overpowering effect. The faculty of mental composition gave Hall a singular and successful advantage, as a thinker, a speaker and a writer. There was a mine within, richer and more exhaustless than the silver caverns of Potosi. The mass thrown out was succeeded by a purer element and more brilliant material.—Imparting did not impoverish, but augmented the stores of mental wealth within.—American Quarterly Observer.

From the Magazine and Advocate.

UNIVERSALISM

IN SOUTH CAROLINA, GEORGIA, AND ALABAMA.

The Southern Evangelist for September is now before me. It is an Evangelist indeed—full of 'good news' respecting the progress of our cause in the South. I make the following abstract of glad tidings from its columns—particularly from a description of the Editor's mission from Montgomery, Alabama, to Anderson District, S. C., and back again, via Georgia.

SOUTH CAROLINA.—The ancient labors of our departed brethren, Chapman and Martin, first planted the good seed extensively in this State. Br. Lynch followed after, having now ministered for twenty-eight years. About three years ago, Br. Allen Fuller was prevailed on to settle in that State, and aid Br. L. in his labor. The congregations are said to be large and attentive in Laurens, Fairfield, Newberry, and Anderson Districts. Of the society in Charleston we cannot speak particularly. A second Universalist mission is noticed for dedication in Anderson on the 17th inst.—all erected since Br. Fuller went to the South. Besides these there are, I believe, one or two Universalist meeting-houses which were erected there before that period.

GEORGIA.—In Harris county we have one meeting-house which will be dedicated on Sunday, November 3; and Br. Willis Atkins will be ordained on the 4th November, at the same place. The house is a framed building, twenty-four by thirty-four feet, and is situated on the road leading from Columbus to Lagrange. A year has not elapsed since the first Universalist sermon was preached in this county. In Pike county things are nearly in the same state. Our friends are making arrangements to secure for themselves the regular ministrations of the Gospel. In MacDonough, Henry county, a large congregation attended, and several subscribers to the Evangelist were obtained. In Walton county there have long been many respectable friends. A subscription has been started to erect a house for worship, and the prospect is that a house will be erected during the coming winter. In Oglethorpe and Elbert counties we have a considerable number of friends. In Jones county there is a probability that they will soon be prepared to engage a preacher half or the whole time in two places.

ALABAMA.—We have had two preachers in this State for a short time—Br. Atkins for three or four years, and Br. Andrews, Editor of the Evangelist, for not quite one year. Br. S. J. McMorris has lately entered the field of labor, as will be seen by another article in this paper. We have, I believe, two meeting-houses in this State, and four or five societies. The calls for preaching are numerous and earnest, and meetings are numerously attended.

On the whole the advancement of Universalism is very rapid in the South, when we consider the few preachers there engaged. It shows what five or six men may do in three States, within a very short period of time. But they are overtaxed with calls for preaching. It is with pleasure, therefore, that we notice the intention of several ministering brethren to visit that region. In addition to Brs. Rayner, Dods, &c. Br. Kidwell, Editor of the Sentinel and Star in Indiana, and Br. Robert Smith, late Editor of the Religious Inquirer, intend visiting the South. The latter, I believe, intends remaining some time, itinerating through South Carolina and Georgia. May God send forth laborers into the field as fast as the human harvest is prepared for the laborer, and cause the wilderness to blossom and bring forth abundantly the fruits of the Spirit, to the praise of the glory of his grace.

G.

The path of religion is strewn with perennials flowers, and he who travels therein receives an abundant reward.

CHRISTIAN INTELLIGENCER.

"And Truth diffuse her radiance from the Press"

GARDNER, NOVEMBER 28, 1834.

ARISTOCRACY AND DEMOCRACY.

Startle not, gentle reader;—we are not about to commit suicide by a chapter on politics—no, indeed! but we have an inclination just to say, that we have found out at last precisely, by an exact definition of terms, in what consists the distinction between aristocracy and democracy; and the information is so important and conclusive withal, that we cannot repress the inclination to communicate it to our friends. We have it from Abner Kneeland, or rather a correspondent for his paper, whose views Mr. K. sanctions. That authority is conclusive. The truth of the matter is just this,—aristocracy consists in the belief—a most foolish and unphilosophical notion—of one supreme, intelligent Creator and disposer of all things, whom we call God; democracy is the disbelief in such a Being; or the denial that any other being than Omnipotent, creating, unintelligent Matter brought matter into existence. This is democracy, which, says the writer, boastfully, never bowed the knee to God. Well, it must be so. Now, it has occurred to us as quite a strange and fortunate fact—one, to be sure, which no supreme being had any agency in bringing about—that the club of aristocrats who framed our republican form of government, with Washington at the head of them—we call them aristocrats because they all believe in a God—should have happened to have fixed upon a very anti-aristocratical Constitution; and equally as strange that all our Presidents and other officers of government, all of whom, we believe, have been aristocrats, in the Investigator's sense of the word, should generally seem to have had some regard to democracy in their administration and acts. Is not this wonderful? One would have thought that our Constitution and every administration down to the present, would have been aristocratic to the back bone. And yet perhaps, it is hardly so. It is philosophical chance, doubtless, which has made it otherwise.

For ourselves, we always had an impression, that we had at least a small smattering of democracy about us,—we mean that kind of democracy which is about equally and moderately on the one side, and aristocratic on the other;—and a conviction that the people should govern by laws of their own making; but it seems we have all our lives long been mistaken. We must be aristocrats all over, for we do believe in that very irrational notion, that Creation must have had a Creator—even an intelligent author. If we could believe, that it had a senseless, unintelligent creator, viz., matter itself, doubtless we might establish our claim to democracy of the first water; but not being able to do this, we see not but we, in common with nine thousand nine hundred and ninety nine to one of the freemen of the United States, must be set down as ignorant of democracy and the enemies of the republic. Seriously, this identifying atheism with democracy, is an outrage upon the latter term, which we think must be viewed with abhorrence and indignation by an intelligent people. We do not think Mr. Kneeland will gain currency for his sentiments by this "New Measure."

BRO. G. P. LEONARD.

It may be recollected by our readers, that several weeks since, in publishing the Minutes of the proceedings of the Penobscot Association of Universalists in Canaan, we mentioned the fact of the passage of a Resolution by the Council favorable to the ministerial conduct and character of Br. G. P. Leonard, which at his request—a request originating as we considered in a becoming modesty,—we withheld in the publication. It is now known to be of little importance; and we are not that we are in New Hampshire, where Bro. Leonard is now laboring, have cast their lynx eyes so deeply into the remark which we have made upon the subject at the time, as to find therein certain causes for suspicions, which have been magnified, confirmed and circulated to his disadvantage amongst strangers. Now the truth is, the Resolve to which we alluded, went in no degree whatever to create or justify a suspicion against Br. L. On the contrary, considering that there had been some difference between him and a worthy clerical brother at the Association the previous year on account of a disagreement in doctrine, or in the terms of stating it, the Resolve was passed to exonerate him from whatever censure more private representations may have authorized: and as to what we said, a reader must have been jealous indeed to have seen in our remarks any thing but a commendation of Br. L.'s modesty and of his just sense of propriety, in directing us to withhold what was so unequivocally in his favor. It would have been published but

for the express directions to the contrary; and we considered that he ought to have a right to direct us as he did, seeing the Resolve was one which related exclusively to himself—and this on the favorable side. We withheld the publication accordingly, but forwarded a copy to him shortly after, through the "Star" office at Concord, N. H. which we trust he has received e'er this, and which, if necessary, he can exhibit to his friends and enemies in New Hampshire.

The truth is—if the public must needs be informed of the whole matter—Br. L. had been unsuccessful in a written application made by him from New Hampshire last Summer, to the Committee of the Maine Convention, for Ordination. The causes of this want of success—if we ourselves know them precisely—it is not necessary to state here. He felt aggrieved, and apprehending that his failure arose from the disagreement with the brother before alluded to, at the Penobscot Association the previous year—which brother was one of the Committee—(though we do not believe that that brother would carry his personal objections into any of his official transactions)—after his return to Maine he attended the same Association in Canaan where the subject was taken up and a Resolution passed in his favor—as previously mentioned. The fact of the suppression of that Resolve at his request, and our mention of the circumstance at the time, it seems were greedily seized upon by some on in New Hampshire, as circumstances authorizing suspicions against him; and since his recent return there, he has suffered not a little on account thereof. This he has stated in a letter to Br. Bates, who has visited us upon the subject within a week, and who assures us, that whatever the Committee (of which he is one) might have thought as to the propriety of ordaining him last Summer, a majority of them now are of opinion that he ought to be ordained if he desires. Br. B. too, thinks, that justice to the character of Br. L. and a regard for his usefulness in the ministry, requires that something be said in our columns upon the subject; and it is mainly in compliance with his suggestions that we have written the foregoing. Perhaps it would be well for Br. Adams of the Star to mention the substance of this article in his columns; and if he should publish the Resolve also, it might show to the brethren in New Hampshire the opinion of the Penobscot Association concerning him.

ENDLESS PUNISHMENT.

We wish to ask the reader—and desire that he would answer the question to his own sober judgment—what good can the infliction of endless and infinite punishment upon a helpless human soul, do to any being in the universe? We will say nothing now of the utter disproportion between such a penalty and the offence; nothing of what might most reasonably be expected at the hands of a Being infinitely and universally good, who gave his creatures existence knowing the infirmities of their nature, the temptations to which they would be exposed, and knowing, also, what must be the final consequence of their existence;—we will say nothing, "now of the revelation of his will which is in favor of the salvation and happiness of all his rational offspring," of the ample provisions which he has made, through a Redeemer, for the accomplishment of that will,—but such considerations aside—and certainly they are relevant and weighty ones—we ask what possible good can result to any being in the Universe from making a single soul infinitely miserable forever? Will that soul be any better off in consequence? This will not be pretended. The idea is a contradiction, an impossibility, in terms. Will God derive any benefit from such a result? Truly not, for he depends upon no subordinate causes for his happiness and glory. He is beyond being benefited by any thing mortals can do or suffer. Who then is to be benefited? Will it be the Saints in light? This indeed has been said, from necessity. We have been told that the anguish of hell is the breast from which the redeemed in heaven draw all their happiness! that they will behold the smoke of the torment of the damned ascending forever, with approbation and joy, and even sing Alleluia, Glory to God in view of the miseries of their wives and children! What a revolting idea. What a reflection upon all which has been argued about the benevolence of heaven! And can such an idea be true? Are men to be so "radically changed" when they arrive at the celestial glory, as to hate and rejoice in the miseries of their species? Away with such an unnatural, such a horrible conclusion. It follows, then, that the infliction of endless misery would be of no possible use or utility. It would not be the cause of happiness to the sufferers, to God or to any other beings in the Universe. And does or will God do that which is productive of no good? If so wherein would his character differ from that of a being purely malevolent—of an absolute demon? We wish the people would think of these things, and as they think, so say and so act.

THE "NEW FIRM"—AGAIN.

It will be recollected that a few number's since, we alluded to a New Firm which Dr. Ely said existed in Boston between one N. R. Cobb and Jesus Christ—Mr. Cobb being the active partner and, by the terms of the contract, agreeing to give certain per centages on all gains above \$50,000—up to \$50,000 dollars—to the missionaries, as the condition of success in business. We thought such business, and such publications, highly impious—not to say blasphemous, and spoke upon the subject accordingly. Our article, it seems, has arrested the attention of the doctor,—would that Br. Thomas' last and long neglected letter, might also receive his attention—and in the last Philadelphiaian after copying our article entire, he has seriously undertaken a defence of such revolting pretensions, as follows:

"Have you never read, or reading have you never understood the apostle John, who saith, 'truly our FELLOWSHIP,' which is the very same thing with PARTNERSHIP, 'is with the Father, and with his Son Jesus Christ?' Now, if John says truly our PARTNERSHIP is with Jesus Christ, may not the Editor of the Philadelphiaian, and any other Christian affirm the same proposition? Were the terms of the Bible to be understood by Mr. Drew according to their obvious meaning, he would probably be quite as much shocked by some hundreds of passages as he seems to have been at our view of 1 John i. 3.

"We have said, no more than Paul, who affirms of all believers that they are 'HEIRS of God, and joint-HEIRS with Christ.' Rom. viii. 17. Concerning the contribution of pious human efforts for advancing the joint-interests of Jesus Christ and his fellow heirs or partners in the kingdom of heaven, Paul says, 'we are laborers together with God:'—'now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.' 1 Cor. iii. 8, 9. This is the rule of fellowship,—the law of the divine and human copartnership. Even sufferings for Christ, endured by his people, for the advancement of his kingdom, are a contribution to the general stock, whence shall ultimately be divided glory to God and gracious rewards to believers; hence Paul speaks, Philippians iii. 10, of 'the fellowship of his sufferings;' and says, 'I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.' Colos. i. 24. 'As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ;—that as ye are partakers of the sufferings, so shall ye be also of the consolation.' 2 Cor. i. 5, 7. If men have not the same mind that was in Christ Jesus, it may naturally be expected that they should be strangers to all partnership certainly to know that whether they eat or drink, buy or sell, they are bound to act for Christ no less than for themselves; and that he is deeply affected in his interests by the whole of their conduct.

"JESUS CHRIST AND HIS COMPANY of believers jointly-suffer and labor, in this world, and shall be jointly-glorified in the heavens; but ah! how negligent are many, whose own salvation, and the salvation of whose children and friends is at stake! But blessed be God, Jesus Christ is neither a sleeping nor an uninterested, nor an absent partner, in any concern which relates to himself and his joint heirs in the kingdom. To him be all the glory—ours the boundless bliss."

Very true—very true,—doctor, all true believers and real christians do indeed enjoy a spiritual fellowship with the Father, a holy communion with his blessed perfections;—but we suspect that the Dr. has studied his Arithmetic so much, and has so many thoughts on the subject of temporal gain, that whenever he comes across the word "fellowship," his mind is carried back at once to a mathematical rule, and he can think of nothing but the best method of accumulating and dividing dollars and cents. Who would ever have thought, on reading; or who on reading, would have understood, that when the Apostles enjoyed a fellowship with the Father, that therefore they were engaged in trade together, buying and selling on the principles of pecuniary loss and gain? Do we have, any where in the scriptures, an account of any merchants in Rome, Athens, Corinth, Colosseum or elsewhere, trading in partnership with Jesus Christ? The idea is too revolting to be dwelt upon. The liberties which some men in the religious profession take in these days for the sake of enriching their own pockets or of accumulating funds for the autodox, are altogether beyond justification. As we said before; such conduct goes farther than any thing else to arm infidels with weapons against our common religion—the religion of the gospel. It seems to us "Satan's last and most powerful device to bring" Christianity "into contempt." We hope that, one of these days, Dr. Ely will see this subject in its true light. We believe he is an honest man—and as such feel a hearty fellowship for him, though we have no disposition to create a partnership with him in his system of modern proselytism or of carnal gain getting—but we admonish him to be careful how he distorts and wrests the Scriptures to make them countenance his operations.

NEW SOCIETY AND CHURCH.

A Society and Church of Universalists have been organized in Fugwash, Nova Scotia. We rejoice exceedingly at this movement amongst our neighbors in the British dominions, and trust it may, like a grain of mustard seed, become a great tree in which the fowls of heaven may lodge.

UNION ASSOCIATION.

Agreeably to the recommendation of the Pennsylvania Convention of Universalists, several ministering brethren and lay delegates met in Reading, Pa., on the 21st ult. and proceeded to organize a new Association, embracing the Counties, of Berks, Schuylkill, Lancaster, York and Lebanon. Gen. G. D. B. Keim was chosen Moderator and Br. Jacob Myers, Clerk. This new body is to be known as the "Union Association of Universalists." A Constitution was adopted, and business of a considerable interest transacted, among which we notice the Report of a Committee, by Br. A. C. Thomas, containing a statistical statement of the condition of the cause in that region; by which it appears that there are two Societies, each having a meeting house in Lancaster Co.; other Societies will be organized soon. In Womelsdorf a meeting house has recently been completed. In Berks Co., there are two Societies, each being the owner of a very fine church. In Schuylkill Co., there is a Society with fair prospects. Though there are no regularly organized Societies in Lebanon Co., yet in several towns the Gospel has been preached to good acceptance. There are many believers in York County, and probably there will be several Societies organized before long. In Cumberland Co., "the fields are white unto the harvest." The truth has been preached to some extent in Dauphin Co. But within that region there are at present but two clergymen—viz. Brs. Myers and Longenecker—Br. Asher Moore having recently removed and settled in New London, Con. Two or three lay brethren, however, are expected shortly to become the public advocates for truth; and the Societies generally are in a prosperous condition. On Tuesday and Wednesday, public religious exercises were had, during which Sermons were preached by Brs. A. C. Thomas, Jacob Myers, Asher Moore, and S. W. Fuller. The next meeting will be held in Reamstown in May 1835. Br. Thomas in the Circular Letter, says "It will be a feast of love. The brethren are exhorted to keep it in remembrance." Even so may it be—amen.

FRIENDLY SATANIC VISIT.

Br. Williamson, in the Inquirer, gives an account of a Baptist professor in Richford, Tioga Co. N. Y., who having his mind seriously exercised of late on the subject of Universalism, has been visited, in a friendly manner, by his Satanic Majesty, who informed him that the doctrine of the "restitution of all things spoken by the mouth of all God's holy prophets," is false, and warned him that if he embraced it he would carry him forthwith to hell. The poor man chose to believe the devil, rather than God, and, agreeably to the satanic advice, still adheres more firmly than ever to the doctrine of endless misery. This is the case with many others. Doubtless the devil's testimony is the best proof of that doctrine. But what a foolish devil, was this! Universalism fills hell with his subjects, and yet he comes to the earth to prevent people from going to that place!

TRACTS.

The General Conference of Congregational churches in this State has voted to raise, by begging, two thousand dollars the present year for the purchase and distribution of autodox Tracts in Maine. If we might be pardoned a suggestion, we would venture to recommend that a large supply of the tract entitled "The Honest Waterman," be procured and sent out as the first fruits of the forth coming inundation.

NEW SOCIETY.

Even in Newburyport—the strong hold of autodoxy—a Society of Universalists has been formed of late, numbering about sixty male members. Who would have thought it? But the cause of truth is onward, and we rejoice; yea and we will rejoice. We trust the prospects of this Society are good. God grant the members union, zeal, prudence and perseverance, and this little one shall yet chase a thousand, and lay deep and broad the productions of truth in that lovely town.

"AND HE WAS SPEECHLESS."

"Why don't you speak?" said the man to a thief who he heard in his cellar, and from whom, after repeated demands, he could get no reply—"Why don't you speak?"—"Because," muttered the detected offender—"because I have nothing to say?" Why don't Dr. Ely speak in reply to Br. Thomas—thinkst thou, kind reader? Is it not because he has nothing to say? Most likely.

NIAGARA ASSOCIATION.

The Niagara Association of Universalists was convened in Holley, N. Y. on the 1st and 2d ult. Br. S. A. Skeele, Moderator, and Br. K. Townsend, Clerk. The new Societies in Bridgeway and Yates were received into fellowship. In reference to the death of Rev. Isaac Whitnall, it was voted that a discourse on the subject be delivered before each Society within the Association and a collection taken up for the benefit of his widow and orphans. Sermons were preached by Brs. C. Hammond, S. A. Skeele, R. Tompkinson, K. Townsend and J. S. Flahger. Five clergymen were present, joined by nine lay delegates. The Circular Letter, by Br. Hammond, speaks of the general prosperity of our Zion within the bounds of the Association.

CHILDREN OF MISSIONARIES.

The American Board of Commissioners of Foreign Missions has resolved to allow the Missionaries who reside in Foreign Countries, to send their children to this country to be supported and educated by the Missionary Society for the term of six years. At present the sums appropriated for the maintenance of such children, after they arrive, are \$300 to each male and \$240 to each female. It does not appear that any reduction is to be made in the Missionaries pay in consequence of thus relieving them from the support of their children in their families where they are stationed, and where the children are born.

From the Trumpet.

ADDRESS TO YOUNG MEN.—NO. 7.
On the reasonableness of Christianity.
"Entreat the younger men as brethren."—1 Tim. v. 1.
RESURRECTION OF CHRIST.

Young men, I have already given six articles on the evidences of the Christian Religion, which, as I think you will confess, go very far to establish its truth. I propose now to call your attention to the evidences of Christ's resurrection. No one will doubt that his religion was divine, if he rose from the dead. The argument has been frequently stated, and by a great many authors. I wish to give it to you in a plain, intelligible form, for which reason I use the words of Bishop Porteus, whom I quote below. I beseech you to read candidly. Forget every thing but the subject itself when you read. If the religion of Christ is true—if you are destined to a happy immortality—you wish to know it; and the subject is truly worthy of your serious consideration.

"After our Savior's crucifixion, Joseph of Arimathea, we are told, laid the body in his own new tomb, hewn out of a rock, and rolled a great stone to the door of the sepulchre. In order to secure themselves against any fraud, the Jews desired the Roman governor, Pilate, to grant them a band of soldiers to guard the sepulchre, lest, as they said, the disciples should come by night and steal the corpse away.—Pilate's answer was in these words, 'Ye have a watch go your way, make it as sure as you can: so they went and made the sepulchre sure, sealing the stone, and setting a watch.' Matt. xxvii. 65, 66. The Evangelist then proceeds to relate the great event of the resurrection with that ingenuous and natural simplicity which characterizes the sacred historians, and which carries upon the face of it every mark of sincerity and truth.

"In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary, to see the sepulchre. And behold there was a great earthquake; for the angel of the Lord descended from heaven, and rolling back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the angel of the Lord answered, and said unto the women, Fear not ye; for I know that ye seek Jesus that was crucified. He is not here, for he is risen from the dead; and behold he goeth before you into Galilee, there ye shall see him. Lo! I have told you. And as they went to tell his disciples, behold Jesus met them, saying all hail: and they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid; go tell my brethren, that they go into Galilee, and there they shall see me. Now, when they were going, behold some of the watch came into the city, and shewed unto the chief priests all that was done. And when they were assembled with the elders and had taken counsel, they gave large money unto the soldiers, saying, Say ye, his disciples came by night, and stole him away while we slept; and if this come to the governor's ears, we will persuade him and secure you. So they took the money, and did as they were taught; and this saying is common among the Jews unto this day.' Matt. xxviii. 1—16.

"Such is the relation of this wonderful fact given by St. Matthew, which comprehends not only his own account of it, but that also which was circulated in opposition to it by the chief priests and rulers of the Jews.—Here then we have fairly before us the two different representations of this event by the friends and enemies of Christ; of which the former asserts that it was a real resurrection, the other that it was a fraud; and between these two we must form our opinions, for no third story has been set up that we know of, by any one.

"One thing is agreed on by both sides, viz. that the body was not to be found in the sepulchre. It was gone; and the question is, by what means? The soldiers gave out that the disciples "came by night, while they slept, and stole it away." But it is not very easy to understand how the soldiers could depose to any thing that passed while they were fast asleep; they could not tell in what manner the body was stolen away; or by whom. Nor, considering the extreme severity of the Roman military discipline, is it credible, that if they had been asleep, they would have confessed it. For it was a capital death to a Roman soldier to be found sleeping on his post. Nothing could have prevailed upon them to make such a declaration as that, but a previous promise of impunity and reward from the Jewish rulers; a plain proof that they had been tampered with, and that it was a concerted story.

"In the next place, supposing the story true, of what use could the dead body be to the disciples? It could not prove to them, or to others, that their Master was risen from the dead; on the contrary, it must have been a standing and a visible proof of the contrary. It must convince them that he, instead of being the deliverer they had expected, was an impostor, and they most cruelly deceived. And why they should have conspired in their possession, and to have con-

tionally before their eyes a lifeless corpse, which completely blasted all their hopes, and continually reminded them of their bitter disappointment, is somewhat difficult to be imagined.

"The tale then, told by the soldiers, is, upon the very face of it, a gross and clumsy forgery. The consequence is, that the account given by St. Matthew is the true one. For if the body was actually gone (an acknowledged point on all sides) and if it was not, as we have proved, stolen away by the disciples, there are but two possible suppositions remaining; either that it was taken away by the Jews and Romans, or that it was raised to life again by the power of God. If the former had been the case, it could only have been for the purpose of confronting and convincing the disciples of falsehood and fraud by the production of the dead body. But the dead body was not produced. It was, therefore, as the gospel affirms, raised from the grave, and restored to life. There is no other conceivable alternative left.

"And that this was actually the case is proved by our Lord's appearing, after his resurrection, not only to the two women who came first to the sepulchre, but to the two disciples going to Emmaus, and to the disciples assembled together at two different times, and to all the apostles, and to above five hundred brethren at once. And he not only appeared to them silently, but he talked and ate with them; he showed them his hands and his feet; he made them handle him; he held several long conversations with them; and, at last, ascended up into heaven in their sight.

"These were things of which the plainest and most ignorant men could judge. It was impossible for them to be deceived in an object with which they were well acquainted, and which presented itself to all their senses. "But there is another most decisive proof, arising from their own conduct that they were perfectly convinced of the reality of our Lord's resurrection.

"It appears that the apostles were far from being men of natural courage and firmness of mind. When our Lord was apprehended, all his disciples were told, forsook him and fled. Peter followed him afar off, and went into a hall in the palace of the high priest, where the servants warned themselves, and being there charged with being a disciple of Jesus, he peremptorily denied it three times with vehemence and with oaths. It does not appear that any of his disciples attended in the judgment hall to assist or support him; and when he was crucified, the only persons that ventured to stand near his cross were his mother and two or three other women, and St. John. They all, in short, appeared dispirited and terrified with the face of their Master, afraid to acknowledge the slightest connexion with him, and utterly unable to face the dangers that seemed to menace them. But immediately after the resurrection of their Lord, a most astonishing change took place in their conduct. From being the most timid of men, they suddenly became courageous, undaunted, and intrepid; they boldly preached that very Jesus, whom but a short time before they had deserted in his greatest distress; and although his crucifixion was fresh before their eyes, and they had reason to expect the same or a similar fate, yet they persisted in avowing themselves his disciples, and told the Jews publicly, "That God had made that same Jesus whom they had crucified, both Lord and Christ." Acts ii, 36; and when they were brought before the rulers and elders to be examined, respecting the same man whom they had cured at the gate of the temple: "Be it known unto you all (said they) that by the name of Jesus Christ of Nazareth, whom ye crucified, and whom God raised from the dead, even by him does this man stand here before you all. This is the stone that was set at nought of you builders, which is become the head stone of the corner, neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved." Acts iv, 10, 11, 12.

"And when a second time they were brought before the council, and forbidden to teach in the name of Jesus, their answer was, "We ought to obey God rather than man. And when they were again reprimanded, and threatened, and beaten, yet they ceased not in the temple and in every house, to teach and to preach Jesus Christ; and with great power gave the apostles witness of the resurrection of the Lord Jesus." Acts v, 29, 42. Acts iv, 33.

"In what manner now shall we account for this sudden and most singular change in the disposition, and as it were in the very constitution of the apostles? If Christ had not risen from the grave, and his dead body was in possession of his disciples, was this calculated to inspire them with affection for their leader, and with courage to preach a doctrine which they knew to be false? Would it not, on the contrary, have increased their natural timidity, depressed their spirits, extinguished all their zeal, and filled them with indignation and horror against a man who had so grossly deceived them, and robbed them under false pretences, of every thing that was dear and valuable to them in the world? Most unquestionably it would. Nor is it possible to account in any rational way, for the strange revolution which took place in their minds, so soon after their Master's death, but by admitting that they were fully persuaded and satisfied that he rose alive from the grave.

"It may be said, perhaps, that this persuasion was the effect, not of irresistible evidence, but of enthusiasm, which made them fancy that some visionary phantom, created solely by their own heated imagination, was the real body of their Lord restored to life. But nothing could be more distant from enthusiasm than the character and conduct of these men; and the courage they manifested, which was perfectly calm, sober, collected, and cool. But what completely repels this suspicion is, their bitterest adversaries never once accused them of enthusiasm, but charged them with a crime which was utterly inconsistent with it, fraud and theft; with stealing away the body from the grave. And if this did not, if that dead body was actually before their eyes, how was it possible for any degree of enthusiasm short of madness (which was never alleged against them) to make a dead body for a living man, whom they saw, and touched and conversed with? No such instance of enthusiasm ever occurred in the world.

The resurrection of our Lord being thus established on the firmest grounds, it affords

an unanswerable proof of the truth of our Savior's pretensions, and consequently, of the truth of his religion; for had he not been what he assumed to be, the Son of God, it is impossible that God should have raised him from the dead, and thereby given his sanction to an imposture. But as he did actually restore him to life, he thereby set his seal to the divinity which he claimed, and acknowledged him, in the most public and authoritative manner, to be "his beloved Son, in whom he was well pleased." Matt. iii, 17.

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, NOVEMBER 28, 1834.

SENATORIAL RESIGNATION.—Hon. Peleg Sprague, a Senator in Congress from this State, has published a Communication addressed to the members elect of the next Legislature, giving notice that on the first day of the meeting of that body, he shall communicate his resignation of the office which he now holds, and presenting his reasons for taking this course, which are, in short, that the people at the late gubernatorial election, he being a candidate for Governor, decided against him politically, and that therefore he feels bound to submit to their will. He did not resign at the call of the Legislature last winter, he says, because the tenor of the office according to the Constitution is six years, and he does not believe that tenor should be changed to that of holding the office during the pleasure of the Legislature as different parties might happen to gain the ascendancy; for at this rate the office might be but an annual one. He preferred to go beyond the Legislature, to hear the voice of the people—that power having decided against him, he now resigns the office. His six years would have expired on the 4th of March next.

The ice which caught across our river in some places on the 17th inst. as mentioned in our last, remained in its place but a few hours—a north eastern rain storm having suddenly removed it to the ocean.

Accident.—In Stoughton on the 14th inst. Albert Capen, son of James Capen of Gardiner, Me. while on a gunning excursion had his left arm so badly fractured by the accidental discharge of his gun, that amputation became necessary. The whole charge of shot passed through his arm just above the wrist joint, thence through his coat and vest, striking against his left breast with so much force as to make a small wound in the flesh. He is doing as well as from the nature of the wound could be expected.—*Boat. Pal.*

Business of Franklin, Mass.—It is stated that in the town (or township) of Franklin, near Wrentham, Mass. containing a population of about 1,700 persons, the value of the straw hats manufactured by the females, is between 75,000 and 80,000 dollars a year.

Thunder and Lightning.—A fellow was lately swinging at the bung hole of a galion keg, with all the ardor of one who really loved its contents. The keg in reply to his drafts, went clug, clug, clug—on which an anxious expectant standing by, remarked: "Jim, you'd better stop, don't you hear the thunder?" "No," replied Jim, "but I see the keg begins to lighten!"—*Boat. Visitor.*

Singular Suit for Damages.—The editor of the Painesville (Ohio) Telegraph has been sued and cast in damages of \$53 41, for printing the name of a lawyer thus, "Isaac paine;" the lawyer putting forth in his plea for damages, that it was a libel, and signified that he was a man "of mean and small capacity."

By the late Treaty concluded with Spain, the latter agrees to pay to the United States \$500,000.

The State of Georgia has purchased of his owner, at the price of eighteen hundred dollars, a negro man named Sam, with a view to his emancipation, for his services in extinguishing the fire on the State House, which occurred upwards of a year ago.

A gentleman in Darien, Ga. offers to furnish a person who will accomplish the feat of ten miles an hour on foot, proposed by Mr. J. C. Stevens if he will consent that the trial be made over the Savannah trace course.

12,000 gallons of illicit spirits have been seized by the excise in the vicinity of London, for which penalties sought to be recovered, will be about \$50,000. The firm implicated, have offered \$20,000 to effect a compromise.

Capt. Vincent, of the brig Eliza Ann, arrived last evening from Cape Haytien, brings information of the death of Samuel Israel, Esq. United States Consul at that place, which took place on the 25th ult.

The editor of the Thomaston, Republican says, "Within the last year three husbands have been tried in this State for killing their wives; and about a dozen divorces have been granted."

By the recent eruption of Vesuvius, the habitations of 180 families have been swallowed up, and 300 individuals bereft of an asylum. The Neapolitan government, to alleviate the distress, is distributing the common lands to those whose property has been entirely destroyed.

The emotions of the mind have a powerful influence upon the stomach. Let a person who is going to sit down to dinner with a good appetite receive a piece of news, either exceedingly joyful or exceedingly distressing, his appetite goes in a moment. Children who are about to set out on a journey, it is well known, cannot eat. This, when it was a child used to be called "journey sickness." On the other hand, a blow upon the stomach will sometimes take life instantly; a drink of cold water, when the body has been very hot, has often had the same effect. Attend to your companions when on a journey about, as their stomachs grow empty, how sullen and silent the whole party becomes! Let a crust of bread, a little cheese, a glass of wine be taken, and cheerfulness immediately reigns, even long before any nutriment has had time to reach the general circulatory system. These things all show the general sympathy between the stomach and every other part of the body.—*Curbit's Clinical Lectures.*

From the London Herald of Oct. 17.
DESTRUCTION BY FIRE OF BOTH HOUSES OF PARLIAMENT.

About half past six o'clock last night the neighborhood of the Parliament Houses was thrown into an extraordinary consternation by the bursting forth of an immense volume of flame from the lower end of the House of Lords, and over apartments known as "Howard's Coffee House." This is directly opposite Henry VII.'s Chapel, and in the corner next to Westminster Hall; so that the spot where the fire commenced was so central as equally to endanger the body of the House of Lords, thence to the passages and lobbies leading to the House of Commons, and on the right to the Committee rooms, and Bellamy's Members' dining rooms, soon all were in flames. The body of the House of Lords, taking within its range the several official apartments that are over the piazza and which face Palace yard, thence proceeding to Painted Chamber, and extending to the Library, which was originally most valuable, and has recently been much enlarged. All these were eventually destroyed but not till about one o'clock; and even at that time the flames were continuing. The Library, which was a modern, large and beautiful building, was soon completely destroyed, the roof falling in with an immense crash, and almost all the books, and many parts of the collection, which were of the most rare and valuable quality, were all burnt. The front of the building was much longer in being destroyed; but by 9 o'clock the whole of the apartments constituting it were in flames; and soon after the central or projecting portion of the building, where was the staircase leading to the Lords' entrance into the body of the House at the Throne end, fell with a tremendous crash. The smoke afterwards was so dense, as for many minutes to obscure the flames and darken the atmosphere; but when they did burst forth again, it was with its terrific splendor increased. The octagonal tower, near the pier, and the royal entrance, which faces Abingdon street, was a remarkable object in the progress of the conflagration. The different colored flames that burst from its several windows and through its roof, amidst so much ruin, excited the most painful astonishment and admiration. The lower room of this tower, and which is over the Peers' entrance, is the Lord Chancellor's retiring or robing room. Though the fire raged on all sides and above, this room was spared at least till one o'clock. No doubt it was a mere shell; but the flames had not burst from its windows. Beyond the library is the new gallery, with its beautiful sea-glass columns and elaborately tasteful cupola. It was the work of Sir J. Soane. That gallery and the staircase are preserved; an escape that is attributed to a thick party wall separating it from the Library. The new buildings beyond this gallery, termed the Parliament Offices, built in Cotton Garden, and where there are many papers, are chiefly preserved.

Another direction taken by the fire was the range of buildings leading to the Commons' entrance in St. Margaret's Church. It consisted of Members' waiting rooms on the ground floor; above were committee rooms, Nos. 11, 12, &c. and the next floor consisted of committee rooms, dining rooms, Bellamy's Kitchen, or Members' dining-room—a memorable place for many a year. The whole of this range of building was consumed, nothing but the walls being left by about eleven o'clock.

The fire so threatened and surrounded the Commons' end of Westminster Hall that the utmost anxiety prevailed for its safety; and the alarm was increased by the fact that the Hall is occupied with a good deal of scaffolding, in promotion of the work of the renovation of the interior. The extraordinary efforts made, we believe, proved successful; if the windows were wholly or partially destroyed, certainly more injury was not done to it.

The third direction taken by the fire was still more destructive and extensive than the course which led to the destruction of the House of Lords, its library, &c. It here destroyed the immensely extensive offices connected with the House of Commons, consisting of scores of large rooms, all occupied with books, papers, and precedents, besides attacking Mr. Ley's house, in Cotton garden. It also destroyed the Commons' Library, which consisted of two floors, and was much larger than that of the Lords, and contained an invaluable Library. How many of the books were preserved, or whether all were destroyed, we could not learn. It next extended to that venerable building the House of Commons itself, and it was soon a shell, the fire passing on to the Speaker's house, three fourths of which were burnt, when, at one o'clock, we left the scene of these extraordinary devastations. Unfortunately, no engines could be brought near so as to afford any means for even attempting to check the progress of the fire; and the building having much wood around it to cover the beautifully painted walls, and a wooden under roof, was the aptest fuel for the flames under which it was found. Beneath the House of Commons was the Speaker's official dining room, where he sessionally entertained the members—a remarkably curious, antique, and magnificent chamber, singularly carved and decorated, which was entirely destroyed. Indeed, wherever the fire commenced it completed its work.

To attempt to estimate the loss would be no easy task; but, from what we heard stated by competent judges, it may be safely said that half a million would not replace property positively destroyed!

THE PARLIAMENT HOUSE.—The English papers are half filled with details connected with the conflagration of the Parliament House. Some of the editors lament the loss and consider it a calamity—others speak of it in tones of exultation. The following is from the Liverpool Standard:—

The throne is burnt; the proceedings of the reformed parliament, all their worthless records, all their bills and motions, and notices of motions, are hurled into oblivion; the woolstack is destroyed and the House of Lords, as well as the House of Commons, is now a heap of smouldering ashes! In one night all that was venerable in the Ardena tapestry, all that glittered in the canopy which covered kings, all that was ancient or dear to memory in the chapel of St. Stephen, and all that was repulsive in the benches and boards, recently trampled upon and degraded by the tools of the Irish priests, by the

Faithfuls, Buckingham, Bulwers, Roobucks, Humes, Wilkes, Bishes, Whittle Harveys, Morrisons, and such persons, all, all, the good and the bad, the time-honored and the mob-polluted, has been consigned to the flames, and the walls and rafters which sheltered the "collective wisdom" of the nation will shelter them no more! The place has disappeared like the gourd of the prophet, and we have only to regret that the reminiscences of the deeds of those who have brought so much humiliation upon their country have not perished with them. The handwriting is on the wall, and though we have lost the temple, those who dishonored it and made it a reproach to the intelligence of the age, still remain!

We can hardly imagine that there is a single individual in the country who is sorry at what is called the "calamity." The conductors of the London press generally, who have lately, and particularly since the passing of the abominable poor law bill, been increasing in their distrust and dislike of the House of Commons, seem to amuse themselves like Nero who fiddled when Rome was burning. They are quite facetious over the ruins of the two houses. The Times rakes together all the jests perpetrated on the occasion.—The poor Chronicle, that never aspires to wit, and cannot appreciate it in others, treats the affair with unusual coolness. The Globe is in its ordinary way flippant over the fire, like a penny-a-line at Bow-street on a Monday morning. The True Sun rejoices as Boatswain Smith would at the burning of a gin-palace, or a house of doubtful reputation. The Morning Post is as merry as a sailor who has escaped shipwreck; and our excellent cousin of the Standard is laughing in his sleeve as Caleb Balderstone did at the comical and politic conflagration of Wolfscrag. The Herald alone is sentimental like an old apple woman overturned in the streets by an omnibus. But last of all the Morning News is not quite inconsolable, although it is under some apprehension, that as the philosophers have ruined the trade of London, and driven it to Liverpool, the incendiaries may send the houses of legislature in a similar direction.

Some writers in this country are puzzled to understand why Hannah Moore, who lived to nearly ninety years of age in the state of single blessedness, should be styled Mrs.—The explanation is easy. When single ladies in England have attained to such an age as to preclude all hope of their ever changing their names, it is customary for them to assume, and for their friends to give, that title which is deemed the most in unison with age and gravity. We observe that Hannah Moore was called Miss till she was nearly fifty.

Taxes in England.—The following very curious document is copied from a manuscript of the celebrated Benjamin Franklin, preserved in the British Museum:—"In the year 1600, the last but one of Queen Elizabeth, the whole of the public revenue amounted to no more than 600,000l per annum. In the year 1633, the 8th year of King Charles the First, to 800,000l; in 1660, the 12th of Charles the Second, to 1,200,000l; in 1690, the 24 of James the Second, to 1,900,000l; in 1714, the 13th of Queen Anne, to 3,200,000l; 1751, the 25th of George the Second, to nearly 6,000,000l; in 1765, the 5th year of George the Third, to 10,800,000l. Thus from Queen Elizabeth to Charles the Second's time our public burdens were doubled, being a space of about 60 years; and from thence to the last of Queen Anne's reign, about 54 years, nearly trebled; from 1714 to 1751 that again nearly doubled; and what is still more extraordinary, this last enormous burden increased from 6,000,000l upwards of 10,000,000l in the narrow compass of 14 years, being from 1751 to 1765.

Kennebec County Temperance Society.

The Annual Meeting of the Kennebec County Temperance Society will be held in Augusta, on Wednesday the 10th day of December next, at 10 o'clock in the forenoon, at Rev. Mr. Tappan's meeting house. An Address will be delivered in the forenoon, and in the afternoon the business of the Society will be transacted. It is respectfully urged upon the local societies to send full delegations of their best and strongest men, and such as are most sincere and zealous in the cause of temperance. Several important questions will come up for discussion, and it is hoped that the annual meeting will give the great reform a fresh impulse throughout the country. The attendance of the ladies on this occasion is particularly invited, not doubting that they will find something in the proceedings of the day to interest them, and that their presence will animate and cheer those who participate in the active duties of the meeting.

H. K. BAKER, Secretary of K. C. T. S.

Appointments.
Br. Stevens, will preach at Abion Town House, on Thursday evening the 4th of Dec. Likewise he would inform his friends at Lincoln that he will preach with them on the 1st Sabbath of Dec.

MARRIED.
In Turner, by Rev. G. Bates, Mr. Daniel Chase of Litchfield to Miss Lucy Heath. Mr. Frederick Marble to Miss Eliza, daughter of Col. Cyrus Clark. Mr. Henry Timberlake of Livermore, to Miss Mary Whitman of Turner.

In Thomaston, Mr. Ephraim Hall to Miss Harriet Fairs.

In Prospect, Mr. Hiram Haynes to Miss Eliza Harvey.

In Saco, Mr. David Tompkins, of Pittsfield, N. H. to Miss Hannah L. Stevens-on, of Saco.

DIED.

In St. Albans Nov. 8, Miss Mary M. Footman aged 20 daughter of James Footman Esq. This worthy young woman was a firm believer in the final salvation of all mankind, and she has left an evidence in the memory of her friends, that this divine truth is adequate to the support and comfort of those who heartily embrace it, even in the hour of sickness and death.

She endured a lingering sickness with patience, and resignation; and in her last hours while surrounded by weeping friends, and relatives, her tranquility and unwavering confidence in God's universal benignity were truly consoling. In this faith she met the grim messenger without dismay, and calmly resigned her soul, into the hands of that God who gave it.

Com.
In Norridgewock, on the 18th ult. Mrs. Mary Bates, consort of Hon. Solomon Bates, and mother of Rev. George Bates of Turner, aged 69 years. This excellent and exemplary matron was born in the town of Taunton, Mass.; but removed into Maine forty six years ago. She had been a member of the Society of Friends about 40 years to which she was affectionately attached and by which she was greatly beloved. During the last seven or eight years, she had been liberal, having many pleasing hopes of the salvation of all mankind. Mrs. B. had, with all a faithful mother's tenderness a deep care, brought up a family of eleven children, nine of whom are now living to reap the loss of one of the best of mothers. She retained her reasoning faculties to the last, and died in the triumphs of the christian hope of life and immortality beyond the grave. "Blessed are the dead who die in the Lord." Com.

The Automaton Writing Lady.—It is not yet generally known to the public, that this ingenious piece of mechanism, has lately arrived in this country. It is the work of the celebrated German artist, M. Moocke—the fruits of two years close application and study. The figure itself is as large as life, and represented sitting at a table open on all sides, thereby putting aside, at once, the theory, which naturally enough, connects itself with the Automaton Chess Player, that the movements are effected by human agency.

No stronger proof of the ingenuity and skill of the artist, nor evidence of the complexity of the machinery, is required, than the readiness with which the figure writes any sentence requested by the audience. The figure itself, being of full size, has quite an interesting appearance. The moving of the eyes and eyelids, just previous to its commencing to write, and the peculiar inclination of the head and body, as though mind itself had its influence on the position of the figure, gives the appearance of thoughtfulness and life to the automaton, and has a pleasing effect on the spectator. The machinery is so constructed as to enable the figure to supply itself with ink, as required, from an inkstand placed on the table; also to address the audience by easy and graceful motions.—*U. S. Gazette.*

Corn.—A piece of tobacco, moistened with water, and bound upon the corn, acts as an effectual cure. We have tried it and found it so—have recommended it to others who have found the same relief. If you are afflicted with the corn, and do not see the Chinese, and we will warrant you free from corns in six months.—*N. H. Spect.*

Language of Birds.—A crow, in 1818, in Scotland, attempted to seize one of a brood of 13 chickens (a very unusual attempt on the part however), while in the act of darting down, a servant opened the window and frightened it away. In the course of the day, exactly thirteen crows made their appearance, and each one seizing a chicken, flew off in triumph with the whole family of infant bipeds.—*Scientific Tracts.*

NOTICE.

ALL persons are hereby forbid harboring or trusting, *Enoch Plummer and Wife, David Mero and Wife and Hannah Plummer*, on my account. The above named persons are Paupers in the town of Jefferson and I have contracted and made provision for their support. ISAAC NOYES, Jefferson, Nov. 21, 1834. 45*3w

NEW HAT STORE.

R. H. CHESLEY would respectfully announce to the Citizens of Gardiner and vicinity that he has taken the Shop recently occupied by L. L. Macomber, where he intends to carry on the HATTING BUSINESS in all its branches.

Those persons who have so liberally patronized L. L. M., are respectfully invited to call at the old stand where he will have constantly on hand and for sale wholesale and retail Boston and New York HATS of every description.—Also, those of his own manufacture. FUR and HAIR SEAL CAPS of all descriptions and warranted equal to any in the State. All of which will be sold at prices that cannot fail to please.

N. B. CASH paid for Helling and Shipping

Gardiner, November 20, 1834. 47 3m

NOTICE.

It is to certify that I have this day relinquished to my son CHARLES OSGOOD his time, and shall not pay any debts of his contracting or claim any of his earnings after this date.

STEPHEN OSGOOD.

Gardiner, November 17, 1834. 47 2s

SCHOOL BOOKS & STATIONERY.

JUST received and for sale by WM. PALMER a complete assortment of School Books and Stationery which will be sold at the lowest prices. 47d

HOUSE FOR SALE.

THE Subscriber offers for Sale his DWELLING HOUSE, situated in Gardiner Village. To Citizens of this Village no description is needed, but if any person elsewhere, wishes to purchase a pleasant residence in the flourishing village of Gardiner, he may rest assured, none more pleasantly and conveniently situated can be found here. The house is two stories, with an ell, wood-shed and stable attached. It commands a beautiful view of the river for two miles, with all the wharves on both sides of Gardiner's Point. The lot contains about 5 1/2 acres and is situated upon two streets, and all the stages pass by it every day.

The premises will be sold at a great bargain, as the subscriber contemplates a change in his business which may require a change of residence.

N. B. THE FURNITURE, or such portions of it as may be wanted, will also be sold to the purchaser of the house, if desired. P. SHELDON.

Gardiner, November 10, 1834.

NEW FALL & WINTER GOODS.

SAMUEL CROWELL, TAILOR, informs his customers and the public, that he has removed from his old stand to the east part of the building recently occupied by Benjamin Shaw, where he continues to carry on the business of his trade as usual in all its branches. A full and complete supply of FALL and WINTER GOODS has just been received by him from Boston which were all selected by himself and which he can safely recommend to those who may feel disposed to patronize him, as of the first quality and fashion. He pledges himself, that no pains shall be wanting on his part to give complete satisfaction to all who call on him, and confidently hopes by strict attention to business, and the accommodation of his customers, to merit a continuance of their patronage.—Among his selection are the following:

Black, blue, brown, olive, dahlia, and Oxford color.

Black, blue, leather.

MERES.

Also a good assortment of all kinds. He keeps a good assortment of READY MADE CLOTHING, and will sell all the above articles cheap for Cash.

Gardiner, 6th November, 1834. 46f

JAMES LOUGHREY, TAILOR.

In the Shop lately occupied by Mr. SAMUEL CROWELL, opposite "SAGE'S Tavern."

GARDINER, M.E.

LETTERS himself from his many years experience and success in the principal Cities in the United States that he shall be able to suit all those who may call upon him, both with well fitting and fashionable Garments, and as to workmanship he considers himself not second to any in the United States. Particular attention paid to CUTTING and Garments warranted to fit.

The latest New York fashions daily received. 45f.

COPARTNERSHIP DISSOLVED.

THE Copartnership heretofore existing under the firm of S. O. BRADSTREET & Co. is this day dissolved and all business of said firm will be settled by S. O. Bradstreet who is duly authorized to settle the same.

S. O. BRADSTREET, JR., for late firm

TOBEY & GARDINER.

45 6m.

